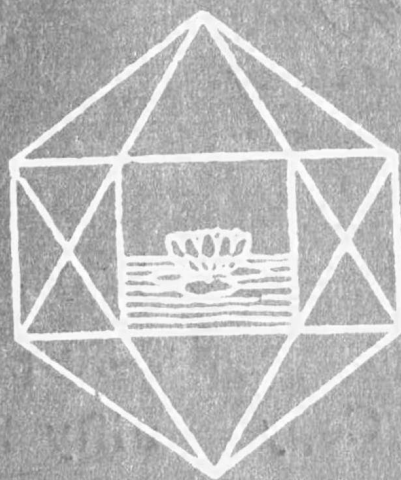
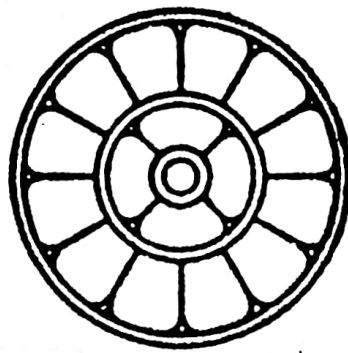


ALL INDIA MAGAZINE



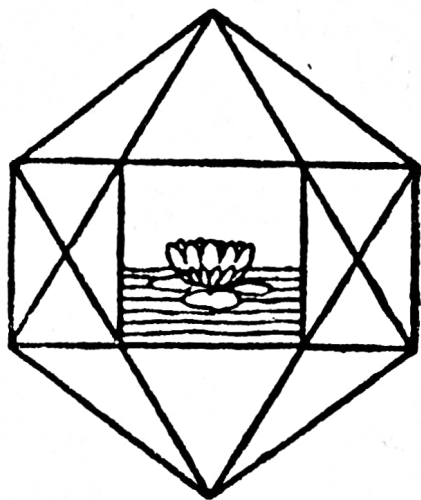
May 1973



April 24, 1973

***Beyond man's consciousness
Beyond speech
O Thee, Supreme Consciousness
Unique Reality
Divine Truth.***

The Mother

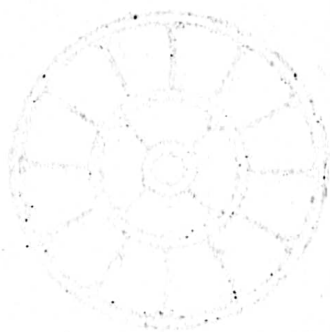


All India Magazine

—Matter shall reveal the Spirit's face.

Vol. II No. 10

May 1973



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Not only avoiding the extreme and opposite positions which the human mind often takes with regard to the ultimates but even comprehending their full truth and value by rising to a consciousness which can harmoniously see the integral Reality in which even contrary views meet in mutual fulfilment—such is the wonderful spirit of Sri Aurobindo's profound writings. Supremely educative guidance on the same lines is richly available to us in the inspiring writings of the Mother. Whether Philosophy or Yoga, whether practical problems of day-to-day life or constructive review of human history directed to some vision of the future of man upon earth, the same spirit and the inspirational guidance hold true.

In the present issue of the A I M are given selections from their writings that reveal the supreme Reality in its different aspects and bring home the meaning and significance of the eternal Shastra which not only governs our spiritual life but even guides all its steps from within each soul towards a perfect Yoga. Philosophy and Yoga directly bear on a consistent Science of Living according to which all the parts of our personality can and should be properly educated. There are also pieces that contain practical hints for every person regarding problems of suffering and waste of energy. Sincerely followed, the study of the above would unfailingly make us wiser, happier and healthier.

The Editor

MEDITATION

O Victorious Power of divine Love, Thou art the sovereign Master of this world, Thou art its creator and saviour; Thou hast made it arise from chaos, and now Thou leadest it towards its eternal end.

There is nothing humble but that I see Thee shining in it, no being so hostile in appearance to Thy will but that I feel Thee living, acting, radiating Thy light in it.

O my sweet Master who art the very essence of this Love, I am Thy heart, and the torrents of Thy love pass through my entire being in order to awaken Thy love in everything or rather to awaken everything to the consciousness of Thy love which animates all.

Those who recognise Thee not, those who know Thee not, those who try to run away from Thy divine and sweet law, I take them in my arms of love, I cradle them on my heart of love, and I offer them to Thy divine blaze, so that penetrated with Thy miraculous emanations, they may be converted into Thy beatitude.

O Love, Thou penetratest and transfigurest all !

The Mother

(Prayers and Meditations: June 1, 1914)

ONE REALITY—TWO ASPECTS

Attaining to the cosmic consciousness Mind, illuminated by a knowledge that perceives at once the truth of Unity and the truth of Multiplicity and seizes on the formulae of their interaction, finds its own discords at once explained and reconciled by the divine Harmony; satisfied, it consents to become the agent of that supreme union between God and Life towards which we tend. Matter reveals itself to the realising thought and to the subtilised senses as the figure and body of Spirit, —Spirit in its self-formative extension. Spirit reveals itself through the same consenting agents as the soul, the truth, the essence of Matter. Both admit and confess each other as divine, real and essentially one. Mind and Life are disclosed in that illumination as at once figures and instruments of the supreme Conscious Being by which It extends and houses Itself in material form and in that form unveils Itself to Its multiple centres of consciousness. Mind attains its self-fulfilment when it becomes a pure mirror of the Truth of Being which expresses itself in the symbols of the universe; Life, when it consciously lends its energies to the perfect self-figuration of the Divine in ever-new forms and activities of the universal existence.

In the light of this conception we can perceive the possibility of a divine life for man in the world

which will at once justify Science by disclosing a living sense and intelligible aim for the cosmic and the terrestrial evolution and realise by the transfiguration of the human soul into the divine the great ideal dream of all high religions.

But what then of that silent Self, inactive, pure, self-existent, self-enjoying, which presented itself to us as the abiding justification of the ascetic? Here also harmony and not irreconcilable opposition must be the illuminative truth. The silent and the active Brahman are not different, opposite and irreconcilable entities, the one denying, the other affirming a cosmic illusion; they are one Brahman in two aspects, positive and negative, and each is necessary to the other. It is out of this Silence that the Word which creates the worlds for ever proceeds; for the Word expresses that which is self-hidden in the Silence. It is an eternal passivity which makes possible the perfect freedom and omnipotence of an eternal divine activity in innumerable cosmic systems. For the becomings of that activity derive their energies and their illimitable potency of variation and harmony from the impartial support of the immutable Being, its consent to this infinite fecundity of its own dynamic Nature.

Man, too, becomes perfect only when he has found within himself the absolute calm and passivity of the Brahman and supports by it with the same divine tolerance and the same divine bliss a free

and inexhaustible activity. Those who have thus possessed the calm within can perceive always welling out from its silence the perennial supply of the energies that work in the universe. It is not, therefore, the truth of the Silence to say that it is in its nature a rejection of the cosmic activity. The apparent incompatibility of the two states is an error of the limited Mind which, accustomed to trenchant oppositions of affirmation and denial and passing suddenly from one pole to the other, is unable to conceive of a comprehensive consciousness vast and strong enough to include both in a simultaneous embrace. The Silence does not reject the World; it sustains it. Or rather it supports with an equal impartiality the activity and the withdrawal from the activity and approves also the reconciliation by which the soul remains free and still even while it lends itself to all action.

Sri Aurobindo

(The Life Divine, pp. 27-28)

It is true that it is impossible for the limited human vision to judge the way or purpose of the Divine, —which is the way of the Infinite dealing with the finite.

Sri Aurobindo

YOGA AND SHASTRA

The supreme Shastra of the integral Yoga is the eternal Veda secret in the heart of every thinking and living being. The lotus of the eternal knowledge and the eternal perfection is a bud closed and folded up within us. It opens swiftly or gradually, petal by petal, through successive realisations, once the mind of man begins to turn towards the Eternal, once his heart, no longer compressed and confined by attachment to finite appearances, becomes enamoured, in whatever degree, of the Infinite. All life, all thought, all energising of the faculties, all experiences passive or active, become thenceforward so many shocks which disintegrate the teguments of the soul and remove the obstacles to the inevitable efflorescence. He who chooses the Infinite has been chosen by the Infinite. He has received the divine touch without which there is no awakening, no opening of the spirit; but once it is received, attainment is sure, whether conquered swiftly in the course of one human life or pursued patiently through many stadia of the cycle of existence in the manifested universe.

Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature. So also all perfection of which the outer man is capable, is only a realising of the eternal perfection of the Spirit within him.

We know the Divine and become the Divine, because we are That already in our secret nature. All teaching is a revealing, all becoming is an unfolding. Self-attainment is the secret; self-knowledge and an increasing consciousness are the means and the process.

The usual agency of this revealing is the Word, the thing heard (*śruta*). The Word may come to us from within; it may come to us from without. But in either case, it is only an agency for setting the hidden knowledge to work. The word within may be the utterance of the inmost soul in us which is always open to the Divine or it may be the word of the secret and universal Teacher who is seated in the hearts of all. There are rare cases in which none other is needed, for all the rest of the Yoga is an unfolding under that constant touch and guidance; the lotus of the knowledge discloses itself from within by the power of irradiating effulgence which proceeds from the Dweller in the lotus of the heart. Great indeed, but few are those to whom self-knowledge from within is thus sufficient and who do not need to pass under the dominant influence of a written book or a living teacher.

Ordinarily, the Word from without, representative of the Divine, is needed as an aid in the work of self-unfolding; and it may be either a word from the past or the more powerful word of the living Guru. In some cases this representative word is only

taken as a sort of excuse for the inner power to awaken and manifest; it is, as it were, a concession of the omnipotent and omniscient Divine to the generality of a law that governs Nature. Thus it is said in the Upanishads of Krishna, son of Devaki, that he received a word of the Rishi Ghora and had the knowledge. So Ramakrishna, having attained by his own internal effort the central illumination, accepted several teachers in the different paths of Yoga, but always showed in the manner and swiftness of his realisation that this acceptance was a concession to the general rule by which effective knowledge must be received as by a disciple from a Guru.

But usually the representative influence occupies a much larger place in the life of the sadhaka. If the Yoga is guided by a received written Shastra,—some Word from the past which embodies the experience of former Yogins,—it may be practised either by personal effort alone or with the aid of a Guru. The spiritual knowledge is then gained through meditation on the truths that are taught and it is made living and conscious by their realisation in the personal experience; the Yoga proceeds by the results of prescribed methods taught in a Scripture or a tradition and reinforced and illumined by the instructions of the Master. This is a narrower practice, but safe and effective within its limits, because it follows a well-beaten track to a long familiar goal.

For the sadhaka of the integral Yoga it is necessary to remember that no written Shastra, however great its authority or however large its spirit, can be more than a partial expression of the eternal Knowledge. He will use, but never bind himself even by the greatest Scripture. Where the Scripture is profound, wide, catholic, it may exercise upon him an influence for the highest good and of incalculable importance. It may be associated in his experience with his awakening to crowning verities and his realisation of the highest experiences. His Yoga may be governed for a long time by one Scripture or by several successively, — if it is in the line of the great Hindu tradition, by the Gita, for example, the Upanishads, the Veda. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past. But in the end he must take his station, or better still, if he can, always and from the beginning he must live in his own soul beyond the written Truth, — *śabdabrahmātivartate*—beyond all that he has heard and all that he has yet to hear, —*śrotavyasya śrutasya ca*. For he is not the sadhaka of a book or of many books; he is a sadhaka of the Infinite.

* * *

An integral and synthetic Yoga needs specially not to be bound by any written or traditional Shastra; for while it embraces the knowledge received from the past, it seeks to organise it anew for the present and the future. An absolute liberty of experience and of the restatement of knowledge in new terms and new combinations is the condition of its self-formation. Seeking to embrace all life in itself, it is in the position not of a pilgrim following the high road to his destination, but, to that extent at least, of a path-finder hewing his way through a virgin forest. For Yoga has long diverged from life and the ancient systems which sought to embrace it, such as those of our Vedic forefathers, are far away from us, expressed in terms which are no longer accessible, thrown into forms which are no longer applicable. Since then mankind has moved forward on the current of eternal time and the same problem has to be approached from a new starting-point.

By this Yoga we not only seek the Infinite, but we call upon the Infinite to unfold himself in human life. Therefore the Shastra of our Yoga must provide for an infinite liberty in the receptive human soul. A free adaptability in the manner and type of the individual's acceptance of the Universal and Transcendent into himself is the right condition for the full spiritual life in man. Vivekananda, pointing out that the unity of all religions must necessarily express itself by an increasing richness of variety in

its forms, said once that the perfect state of that essential unity would come when each man had his own religion, when not bound by sect or traditional form he followed the free self-adaptation of his nature in its relations with the Supreme. So also one may say that the perfection of the integral Yoga will come when each man is able to follow his own path of Yoga, pursuing the development of his own nature in its upsurging towards that which transcends the nature. For freedom is the final law and the last consummation.

Meanwhile certain general lines have to be formed which may help to guide the thought and practice of the sadhaka. But these must take as much as possible forms of general truths, general statements of principle, the most powerful broad directions of effort and development rather than a fixed system which has to be followed as a routine. All Shastra is the outcome of past experience and a help to future experience. It is an aid and a partial guide. It puts up sign posts, gives the names of the main roads and the already explored directions, so that the traveller may know whither and by what paths he is proceeding.

The rest depends on personal effort and experience and upon the power of the Guide.

Sri Aurobindo

(The Synthesis of Yoga, pp. 47-51)

THREE ASPECTS OF THE DIVINE

The Divine has three aspects for us :

1. It is the Cosmic Self and Spirit that is in and behind all things and beings, from which and in which all is manifested in the universe—although it is now a manifestation in the Ignorance.

2. It is the Spirit and Master of our own being within us whom we have to serve and learn to express his will in all our movements so that we may grow out of the Ignorance into the Light.

3. The Divine is transcendent Being and Spirit, all bliss and light and divine knowledge and power, and towards that highest divine existence and its Light we have to rise and bring down the reality of it more and more into our consciousness and life. In the ordinary Nature we live in the Ignorance and do not know the Divine. The forces of the ordinary Nature are undivine forces because they weave a veil of ego and desire and unconsciousness which conceals the Divine from us. To get into the higher and deeper consciousness which knows and lives consciously in the Divine, we have to get rid of the forces of the lower nature and open to the action of the Divine Shakti which will transform our consciousness into that of the Divine Nature.

This is the conception of the Divine from which we have to start—the realisation of its truth can only come with the opening of the consciousness and its change.

Sri Aurobindo

(Letters on Yoga, pp. 509–510)

On our past and present ideals we have to turn the searchlight of the spirit and see whether they have not to be surpassed or enlarged or brought into consonance with new wider ideals. All we do or create must be consistent with the abiding spirit of India, but framed to fit into a greater harmonised rhythm and plastic to the call of a more luminous future. If faith in ourselves and fidelity to the spirit of our culture are the first requisites of a continued and vigorous life, a recognition of greater possibilities is a condition not less indispensable. There cannot be a healthy and victorious survival if we make of the past a fetish instead of an inspiring impulse.

Sri Aurobindo

THE SCIENCE OF LIVING

To Know Oneself And To Control Oneself

An aimless life is always a miserable life.

Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life.

Your aim should be high and wide, generous and disinterested, this will make your life precious to yourself and to all.

But whatever your ideal, it cannot be perfectly realised unless you have realised perfection in yourself.

To work for your perfection the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from the other, so that you may find out clearly the origin of the movements that occur in you, the many impulses, reactions, and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity. For man's nature, specially his mental nature, has a spontaneous tendency to give an explanation favourable to whatever he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were, before the tribunal of our highest ideal, with a sincere will to submit to its

judgment, that we can hope to educate in us a discernment which does not err. For if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, the one thing for which we have been really created, that which we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is in opposition to it. It is thus that little by little all the parts, all the elements of our being could be organised into a homogeneous whole around our psychic centre. This work of unification demands a long time to be brought to some degree of perfection. Hence, to accomplish it, we must arm ourselves with patience and endurance, determined to prolong our life as far as it is necessary for the success of our endeavour.

As we pursue this labour of purification and unification, we must at the same time take great care to perfect the external and instrumental part of our being. When the higher truth will manifest, it must find in you a mental being subtle and rich enough to be able to give to the idea seeking to express itself a form of thought which preserves a force and clarity. This thought, again, when it seeks to clothe itself in words must find in you a sufficient power of expression so that the words reveal and not deform the thought. And this formula in which you embody the truth should be made articulate in all

your sentiments, all your willings and acts, all the movements of your being. Finally, these movements themselves should, by constant effort, attain their highest perfection.

All this can be realised by means of a fourfold discipline the general outline of which is given here. These four aspects of the discipline do not exclude each other, one can follow them all at the same time, indeed it is better to do so. The starting point is what can be called the psychic discipline. We give the name 'psychic' to the psychological centre of our being, the seat within of the highest truth of our existence, that which can know and manifest this truth. It is therefore of capital importance for us to become conscious of its presence within us, to concentrate on this presence and make it a living fact for us and identify ourselves with it.

Through space and time many methods have been framed to attain this perception and finally to achieve this identification. Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find out that which suits him best, and if one has a sincere and steady aspiration, a persistent and dynamic will, one is sure to meet in one way or another, externally by study and instruction, internally by concentration, meditation, revelation and experience, the help one needs to reach the goal. Only one thing is absolutely indispensable: the will to discover and realise. This

discovery and this realisation should be the primary occupation of the being, the pearl of great price which one should acquire at any cost. Whatever you do, whatever your occupation and activity, the will to find the truth of your being and to unite with it must always be living, always present behind all that you do, all that you experience, all that you think.

To complete this movement of inner discovery it is good not to neglect the mental development. For the mental instrument can be equally a great help or a great hindrance. In its natural state the human mind is always limited in its vision, narrow in its understanding, rigid in its conceptions, and a certain effort is needed to enlarge it, make it supple and deep. Hence, it is very necessary that one should consider everything from as many points of view as possible. There is an exercise in this connection which gives great suppleness and elevation to thought. It is as follows. A clearly formulated thesis is set; against it is opposed the antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended so that a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

Many exercises of the same kind can be undertaken; some have beneficial effect on the character and so possess a double advantage, that of educating the mind and that of establishing control over one's feelings and their results. For example you must

not allow your mind to judge things and people; for the mind is not an instrument of knowledge—it is incapable of finding knowledge—but it must be moved by knowledge. Knowledge belongs to a region much higher than that of the human mind, even beyond the region of pure ideas. The mind has got to be made silent and attentive in order to receive knowledge from above and manifest it. For it is an instrument of formation, organisation and action. And it is in these functions that it attains its full value and real utility.

Another practice may be very helpful for the progress of the consciousness. Whenever there is a disagreement on any matter, as a decision to take, or an act to accomplish, one must not stick to one's own conception or point of view. On the contrary, one must try to understand the other's point of view, put oneself in his place and, instead of quarrelling or even fighting, find out a solution which can reasonably satisfy both parties; there is always one for men of good will.

Here must be mentioned the training of the vital. The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depression, of passion and revolt. It can set in motion everything, build up and realise, it can also destroy and mar everything. It seems to be, in the human being, the most difficult part to train. It is a long labour requiring

great patience, and it demands a perfect sincerity; for without sincerity one will deceive oneself from the very first step, and all endeavour for progress will go in vain. With the collaboration of the vital no realisation seems impossible, no transformation impracticable. But the difficulty lies in securing this constant collaboration. The vital is a good worker, but most often it seeks its own satisfaction. If that is refused, totally or even partially, it gets vexed, sulky and goes on strike. As a result the energy disappears more or less completely and leaves in its place disgust for people and things, discouragement or revolt, depression and dissatisfaction. At these moments one must remain quiet and refuse to act; for it is at such times that people do stupid things and when in a few minutes one can destroy or spoil what one has gained in months of regular effort and all the progress made thereby. These crises are of less duration and are less dangerous in the case of those who have established a contact with their psychic beings sufficient to keep alive in them the flame of aspiration and the consciousness of the ideal to be realised. They can, with the help of this consciousness, deal with their vital as one deals with a child in revolt, with patience and perseverance showing it the truth and light, endeavouring to convince it and awaken in it the good will which for a moment was veiled. With the help of such patient intervention each crisis can be changed into a new

progress, into a further step forward towards the goal. Progress may be slow, faults may be frequent, but if a courageous will is maintained one is sure to triumph one day and see all difficulties melt and vanish before the radiant consciousness of truth.

Lastly, we must, by means of a rational and clear-seeing physical education make our body strong and supple so that it may become in the material world a fit instrument for the truth-force which wills to manifest through us.

In fact, the body must not rule, it has to obey. By its very nature it is a docile and faithful servant. Unfortunately it has not often the capacity of discernment with regard to its masters, the mind and the vital. It obeys them blindly, at the cost of its own well-being. The mind with its dogmas, its rigid and arbitrary principles, the vital with its passions, its excesses and dissipations will have soon done everything to destroy the natural balance of the body and create in it fatigue, exhaustion and disease. It must be freed from this tyranny; that can be done only through a constant union with the psychic centre of the being. The body has a wonderful capacity of adaptation and endurance. It is fit to do so many more things than one can usually imagine. If instead of the ignorant and despotic masters that govern it, it is ruled by the central truth of the being, one will be surprised at what it is capable of doing. Calm and quiet, strong and poised, it will at every minute

put forth the effort that is demanded of it, for it will have learnt to find rest in action, to replace through contact with the universal forces the energies it spends consciously and usefully. In this sound and balanced life a new harmony will manifest in the body, reflecting the harmony of the higher regions which will give it the perfect proportions and the ideal beauty of form. And this harmony will be progressive, for the truth of the being is never static, it is a continual unfolding of a growing, a more and more global and comprehensive perfection. As soon as the body learns to follow the movement of a progressive harmony, it will be possible for it, through a continuous process of transformation, to escape the necessity of disintegration and destruction. Thus the irrevocable law of death will have no reason for existing any more.

As we rise to this degree of perfection which is our goal, we shall perceive that the truth we seek is made of four major aspects: Love, Knowledge, Power, and Beauty. These four attributes of the Truth will spontaneously express themselves in our being. The psychic will be the vehicle of true and pure love, the mind that of infallible knowledge, the vital will manifest an invincible power and strength and the body will be the expression of a perfect beauty and a perfect harmony.

The Mother

(Bulletin of Education: Vol. II, No. 4, pp. 15-25)

INTELLECT IS IMPERFECT

The intellect of most men is extremely imperfect, ill-trained, half-developed—therefore in most the conclusions of the intellect are hasty, ill-founded and erroneous or, if right, right more by chance than by merit or right working. The conclusions are formed without knowing the facts or the correct or sufficient data, merely by a rapid inference and the process by which it comes from the premises to the conclusions is usually illogical or faulty—the process being unsound by which the conclusion is arrived at, the conclusion is also likely to be fallacious. At the same time the intellect is usually arrogant and presumptuous, confidently asserting its imperfect conclusions as the truth and setting down as mistaken, stupid or foolish those who differ from them. Even when fully trained and developed, the intellect cannot arrive at absolute certitude or complete truth, but it can arrive at one aspect or side of it and make a reasonable or probable affirmation; but untrained, it is a quite insufficient instrument, at once hasty and peremptory and unsafe and unreliable.

Sri Aurobindo

(On Yoga: II, Two, pp. 347–348)

TODAY AND TOMORROW

How To Overcome Suffering ?

The problem is not so simple as that. The causes of suffering are innumerable and its quality also differs greatly, although the origin of suffering is the same and comes from the initial action of an anti-divine will. For the facility of understanding, suffering can be classified into two distinct categories, although practically they are often found mixed together.

The first is purely egoistic and comes from the fact of one's feeling baulked in one's rights, deprived of what one needs, insulted, stripped, betrayed, wounded etc., etc.—this entire category of suffering is clearly the result of hostile action and it opens not only the door of consciousness to the hostile influence, but it is one of the most powerful means of its action in the world, the most powerful of all, if you add its natural and spontaneous consequences: hatred and the desire for revenge in the strong, in the weak despair and the desire to die.

The other category of suffering, of which the initial cause is the pain of Separation, which is the work of the Adversary, is wholly opposite in its nature: it is suffering born of divine compassion, the suffering of love feeling the misery of the world, whatever be its origin, its cause and effect. But this suffering, which

is of a purely psychic character, contains no egoism, no self-regard, it is full of peace and force and power of action, faith in the future and will to victory. It does not pity, it consoles, it does not identify itself with the ignorant movement of others, it cures and illumines.

It goes without saying that in the purity of its essence, only that which is perfectly divine can feel this suffering; but partially, momentarily like lightening flashes behind the dark clouds of egoism, it appears in all who have a wide and generous heart. Yet, most often, in the personal consciousness, it is mixed up with that sorry and petty self-regard which is the cause of all depression and faintness. But if you are vigilant enough to refuse the mixture or at least to reduce it to a minimum, you perceive forthwith that this divine compassion is based on a sublime and eternal delight which alone has the force and the power to liberate the world from ignorance and misery.

And this suffering also will disappear from the universe only with the total disappearance of the adversary and all the consequences of his action.

The Mother

(Bulletin: Vol. XI. No. 2, pp. 81-83)

Do Not Waste Energy

Human beings do not know how to preserve energy. When something happens, an accident or an illness, help is asked for and a double or triple dose of energy is administered. They feel themselves to be receptive and they receive it. This energy is given for two reasons: to repair the disorder caused by the accident or illness and to give the strength for transformation, to mend, to change what was the true cause of the illness or accident.

Instead of utilising energy in that way, immediately, forthwith they throw it outside. They begin to move about, to be active, to work. They begin to speak, they begin to say they feel themselves full of energy and throw everything outside! They can keep nothing. Then naturally, as the energy was not meant to be wasted like that, but for an inner use, they fall quite flat. And this is universal. They do not know, they do not know how to make that movement: to go within, utilise the energy—not keep it, it cannot be kept—utilise it to mend the damage done to the body and to go deep down to find out the reason of the accident or the malady, and there to change that into an aspiration, an inner transformation. Instead of this, people begin immediately to prattle, to move about, to work, to do this, to do that !

Indeed the great majority of human beings feel that they are alive only when they waste energy, otherwise it does not look like life.

Not to waste energy means to utilise it for purposes for which it was given. If the energy is given for transformation, for the sublimation of the being, it must be used for that; if the energy is given to set right something that has been disorganised in the body, it must be used for that.

Naturally, if someone is given a special work and if he is given the energy to do that work, it is all right, it is used for its purposes, but it was given for that.

As soon as man feels energetic, he rushes forth-with into action. Or otherwise those who have not got the sense of any useful things, they gossip. Worse still, they who have no control upon themselves become intolerant and begin to dispute! If their will is contradicted, they feel themselves full of energy and take that as holy wrath!

The Mother

(Bulletin; Vol. XI, No. 3, pp. 111-113)